



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

what is a community?

The following article first appeared in the April 1955 issue of the Community Service News, Vol. XIII, No. 2. It was published as part of the book, The Heritage of Community in 1956 and revised in 1971. As a contribution to the process of seeking and evaluating fine community life, Arthur Morgan brought together a collection of accounts, from widely varied sources, of a few of the many past and surviving communities which have possessed fine characteristics. They are to be found in The Heritage of Community, which can be purchased from Community Service for \$2.50 postpaid. Italic emphasis in the following article has been added by us.



by Arthur E. Morgan

Prevailing American definitions of community have been marked by their barrenness of content. For instance, one of the early American sociologists, Warren H. Wilson, formulated a definition which has been often repeated: "The country community has been defined as the team haul. People in the

country think of the community as that territory, with its people, which lies within the team haul of a given center....It is the radius within which men buy and sell. ...It is radius of social intercourse." Galpin, "the father of rural sociology," defined a rural community by answering a few questions: "Where do you buy your hardware? Where do you send your children to high school? Where do you do your banking?" Draw a composite line around the boundary of these services and you have the outline of the community. With many variations in detail these definitions reasonably characterize the attitude of Americans and of many of their sociologists.

Such descriptions are inadequate, partly because those who made them were not aware of the existence of an inner quality and spirit, and partly because the recently assembled towns, villages and neighborhoods of America had not yet acquired, or had partly lost, the organic lift and unity which are essential characteristics of a true community. The strong inner quality present in some of the societies described in the following articles has almost disappeared from much of present-day American life; almost, but not quite.

WHY STUDY THE PAST OF COMMUNITY?

Is not our present society the cream of all that has been--the best available basis for what we want? That this is not necessarily so may be illustrated by the course of democracy.

Less than three centuries ago democracy as a way of life; once almost universal among primitive men, had nearly disappeared from most dominant societies. Empire and regal authority prevailed. In the dominant Western World, democracy was but a despised vestige of the primitive past, barely surviving in the high mountain valleys of Switzerland, in near forgotten Iceland, and among the peasantry of England and Europe. Had anyone then suggested in any one of the dominant and highly cultivated societies that democracy was the most promising social pattern for the future, his remarks would have been met with contempt. Would not those vestiges of democracy soon fade away, as it had among civilized men? Was not power the expression of authentic culture? Would it not be impious to think that the Lord of creation might have let the better way of life be eliminated by the less excellent? Yet in today's view it was not nearly universal monarchy, empire and feudalism which passed on the greatest social heritage, but those people of Switzerland and of the lowly British and European villages, who kept alive the ancient democratic way of life until it could be revitalized and re-established as the normal and wholesome basis of human relations.

Is this the only such case, or has it frequently occurred that power and dominance were not synonymous with excellence; that sometimes the more sensitive, the more excellent, has lost out before crude, aggressive drive? Is it possible that "the survival of the fittest" may be for temporary survival, not of the greatest enduring human value? Is it possible that Hitler's conquest of Denmark and Norway, which seemed likely to prevail but for American intervention, would have produced as excellent a society as that which had existed in those countries? Or is it possible that for the best to have *sure survival value requires the help of enlightened human purpose?*

Is it worthwhile to consider such a possibility with reference to the small face-to-face community? There are bits of evidence that it is worthwhile. Overlooked by most of us, and by most sociologists, there have existed, and there continue to exist, communities of such depth and vigor of social and spiritual quality that they have not been killed by all the disregard, violence and destruction that have been visited upon them. Perhaps it is not too late to get a vision of their quality, so that as we aspire to realize the possibilities of community we shall better know what it is that we seek. And perhaps informed and enlightened purpose will lead us to think it worthwhile to help the surviving deeply vital communities to keep alive, if only so that we can go to them for a renewal of the vision.

Stefansson's description of the Eskimos' life, after eight years of living with them, pictures excellence of pattern and of spirit which may well serve as types for us. John Collier, former U.S. Indian Commissioner, from living for years intimately with Pueblo Indians, describes a quality of community life which makes our own social condition seem crude and superficial. H. Fielding Hall, after living ten years with the villagers of Burma, presented a picture of village life very much finer than is commonly experienced in the sophisticated world of the West.

Many little democratic societies in their community structure and spirit have had great qualities, such as are at the very heart of good living. Some of these have persisted through long adversity, and continue with their spirits unbroken, with character and purpose intact. Using the word community loosely as a name for almost any local society, people have had little idea that there are small social units with any greater significance. In some of the face-to-face societies of the past, and in some of those which survive, the primary-group community was far more than this. It was a vital social organism, with an intensity of social consciousness, a completeness of understanding, an internal harmony, and a stability and normality of personality, of which we seldom dream.



Just as the contempt in which the dominant powers held the fragments of democracy in Switzerland and among the lower classes in Europe was not a true measure of relative quality, so our disregard for surviving excellence in minor societies is not a true measure of their actual worth. An increasing number of men are coming to be of the opinion that in the ignoring, the violation and the destruction of small, deeply integrated societies there has been great loss, not only to the small communities involved, but to society as a whole.

A knowledge of what actually exists in the way of excellence in old community life may well be worth our seeking. It probably has taken many thousands of years for some of these cultures to evolve. They might never be reborn under existing conditions, and so their preservation may be important. If we should become conscious of the rare qualities of such communities, and of the contributions they can make to the fullness of life, we might have more discriminating aims for our social undertakings.

There was nothing like uniformity in the development of ancient small communities. Many circumstances tended to distort or to blight the best possibilities of community life. In India the caste system regimented men to the callings of their fathers and separated those who used their hands from those whose status called for using their minds. In Egypt heavy taxation and forced labor took the joy out of life. In Europe the Roman Empire and later, feudalism suppressed local self-direction as threatening the monopoly of power, while Rome scoured the known world for slaves, and stripped numberless communities of their young life. The Aztec Empire ravaged the surrounding small nations to secure tens of thousands of victims for human sacrifices, until communities were scattered and families lived solitary in the mountains to escape capture.

Yet here and there through the course of history a culture has emerged which in large degree has fulfilled some of the best aspirations of men. Some of these small societies have persisted to the present. We do well to become acquainted with them and to renew aspiration and courage from them. *Nor should we be diverted from our search for*

fineness by finding that the elements we respect and admire have often through circumstance been associated with other traits we would not emulate. The art of living calls, not for wholesale acceptance or rejection, but for critical and understanding appraisal and selection.



Raven Rocks.

by Warren Stetzel

The following article is composed of excerpts from Warren Stetzel's February 1985 newsletter about Raven Rocks, a community in southeastern Ohio started 15 years ago to save about 1000 acres from strip mining. This community's main businesses are Raven Rocks Concrete, Raven Rocks Press, Christmas trees and the building of an underground, solar-heated house called Locust Hill. Warren refers to the "Corporation" where others of us would refer to the "Community." For more information write Raven Rocks, 54061 Crum Road, Beallsville, Ohio 43716.

If the boundaries of our world of awareness and care were those of Raven Rocks alone, we would have little but good news to report to you at this annual time of summation, for 1984 was a good year for Raven Rocks, Inc.

1984 was "the year of the barns" at Raven Rocks. Two good old barns, the Amburg and Montana barns, came with the original property. A third potentially handsome old barn came with the McCabe property, purchased in 1978. It had been our hope and intention since Day One of Raven Rocks to save such excellent old buildings, but it has proven difficult to find the time to execute such good intentions. In 1982 Ted Cope, our farming enthusiast, took the initiative on the Amburg barn and with the Corporation paying for materials, and Corporation members assisting with the labor, major improvements were accomplished.

When Ted later determined that his farm plans made a last-minute rescue of the McCabe barn worth attempting, the Corporation gave its permission for the project. Using an experienced barn crew for parts of the work he could not do himself, Ted accomplished a complete renovation of that barn in 1984. The transformation is about as dramatic as one ever sees. It is now a sight that cheers our neighbors as much as ourselves.

The example and momentum of the McCabe project affected the speed of our rescue operations at the Montana barn. We had determined that in 1984 we would build a new concrete bridge onto the second floor, replacing an old bridge which, while it came apart and settled, was damaging the rest of the barn. The bridge got built, and the wall damaged by it was repaired. We had become aware how badly this barn was leaning downhill. We brought in the same barn crew to help with the straightening. Our two giant concrete mixer trucks are excellent "tools" for tugging and moving such things as barns!

Another project, a new roof for the Montana house, was undertaken, with the Hartley brothers doing most of the work.

After a brief building spell in the Spring, work on Locust Hill, the underground project, was delayed till the last week of September. But in the few weeks remaining before Christmas tree harvest and the end of suitable building weather, thirteen pours of concrete were made. That we could get as many of these pieces of concrete in place in so little time has given us cause for rejoicing, and hope for speedy progress another season. Whatever the delays elsewhere, the overwhelming mood here is one of great relief and satisfaction that the old buildings are not only secure now, but good for years of use, and very handsome to boot.

In 1984, we did complete the purchase of the eighteen and a half acres of land made available to us by the Burkharts. We were delighted to find that the boundaries of that small but very important watershed acreage enclosed one of Raven Rocks' most "famous" formations, the Bears Den.

Raven Rocks Press, assembled, housed and set up in 1983, got off the ground in 1984. John Morgan, our experienced printer, got only a little help from his fellow owners and partners in the business: Warren Stetzel, Tim Starbuck, Don Hartley and Chris Joyner. Other Raven Rocks members, Mary Sidwell and Wanda Rockwell, did help when they were able. John Morgan demonstrated what, with the application of skill and care, can be done with excellent, however old, equipment. With more time when projects like Locust Hill are completed, we look forward to the production of a number of outreach materials, written and printed here.

By the end of the season Raven Rocks Concrete, our oldest business owned and operated by members, had delivered concrete in ten counties: five in Ohio, and five in West Virginia with only two trucks: 1984 turned out to be our third best year since we started in 1974.

The big story of the year has to do with our biggest and most basic project, the Christmas trees to pay for the land. When we took a close look at our own supply of trees after the Summer pruning, we decided we could manage with our own for the first time since 1978. The result was just what we had hoped for. Customer response and sales ran in direct contradiction to the trends in the industry and to the sales patterns on the other stands around us. We increased our numbers by almost ten percent and were sold out on December 20. Folks came back to the stands after setting up their trees to tell us how beautiful they were and several told us that they just couldn't bring themselves to bury their tree under the usual burden of decorations.

We had our best year ever. And with no wholesale trees to pay for, we are looking at the kind of income margin that makes the prospect of meeting the financial requirements of our preservation project a lot brighter than it has looked for years. Barring some disaster affecting our crop, a major economic upheaval, or some oversight on our own part, we should be selling all Raven Rocks trees from now on for a good many years to come. Our wishes for Raven Rocks and our pleasure with progress here

are almost overshadowed by our wishes for our world beyond these little boundaries, and by our growing sense that in that larger world, for this moment in history at least, things are not going as we would like. An old Chinese adage observes that, "If we don't change our direction, we are likely to wind up where we are headed." How could you put more simply or more clearly the crux of what troubles us, and clouds what could be, what should be a long-term future for Creation's experiment with life and consciousness on this Earth?



The Role of Community in the Economics of Peace

NOVEMBER 15-16, 1985

Our fall workshop this year will be on the subject of The Role of Community in the Economics of Peace. This workshop will be Friday night, November 15th, and all day Saturday the 16th, in Yellow Springs. It will be held at the Friends Care Center.

John Looney, director of the Northern Ohio Section of the American Friends Service Committee, headquartered in Akron, will give the key note talk Friday night on "Arms Race/ Human Race: The Community Connections."

John Looney taught industrial engineering courses part time as Associate Professor at what is now Case Western Reserve University. For twenty years he was co-owner of a small manufacturing company which, in 1969, merged into a larger corporation. Although he stayed with it for about a year, because of growing social concerns, he resigned in 1970 to become Northern Ohio representative of the American Friends Service Committee, a Quaker organization.

In this capacity Looney helped organize and was the first chairperson of the Reverse the Arms Race Federation of Ohio and of the Ohio Nuclear Weapons Freeze Campaign for three years. He is currently active in organizing

local peace groups around the state and in organizing and teaching an Alternative to Violence course which is widely used in schools and church groups. In 1981 he was a recipient of the Bishop Cosgrove award of the Akron Catholic Commission for work in social justice. He is a member of Akron Friends Meeting and of the Commission on World Peace and Justice of the Ohio Council of Churches and the Ohio Peacemaking Education Network.

Ernest Morgan, founder of the Antioch Publishing Company, formerly Antioch Bookplate Company, and chairman of its Board, Co-founder of the Arthur Morgan Junior High School at Celso, North Carolina, author of The Manual of Death Education and Simple Burial in its 10th edition under the new title Dealing Creatively with Death, was one of the Quaker-UN team administrative relief workers in the Gaza Strip after WW II. He will discuss how to apply community to business organizations with the understanding that businesses should be good citizens and non-exploitative. He will concern himself with community and democracy in the workplace and how this relates to the economics of peace.

We also look forward to having either Tom Schlesinger, formerly from Highlander Center in Tennessee, and co-author of a book on the effects of military spending on communities or Robert Lewis Ferrar, professor of economics at Sinclair Community College in Dayton, with us.

The small discussion groups will consider these questions:

- 1) What is the magnitude of military spending? What does it take out of our communities?
- 2) What could be done in the community with the money we are sending to the military? New Projects? More jobs? Lower taxes? Lower prices? Enriched community life? Better human services?
- 3) What can we do to curb the arms race? Are we properly fulfilling our responsibilities as citizens of a democracy? What more could we do?

Our conference brochure with more details will be going out soon. We look forward to your coming and sharing your concerns and insights with us.

BOOKS BOOKS BOOKS

by Melanie Clark

BUILDERS OF THE DAWN: Community Lifestyles in a Changing World by Corinne McLaughlin and Gordon Davidson, NH: Stillpoint Publishing, 1985, paper, 372 pp. Available from Community Service, Inc. for \$12.95 plus \$1.00 for postage and handling.

BUILDERS OF THE DAWN: Community Lifestyles in a Changing World comes across as a book written with spiritual inspiration. The dedication and love that Corinne McLaughlin and Gordon Davidson have for not just their own community, but also for the new age community movement as a whole creates the essence of this book. The book is a study of intentional communities, past and present, with a glimpse into the future of possibilities and potentials of these communities.

The book begins by discussing the human need for community, and the benefits and purposes thereof. It then covers the problems and conflicts created by community life. These mostly appear to be a result of extremes which can usually be overcome by establishing more balance within the community.

After presenting these pros and cons the authors give some of the history of communal living, the origins of which they say go back to 200 B.C. They then briefly cover the place of intentional communities in different historical times up through the present day cults.

BUILDERS OF THE DAWN: Community Lifestyles in a Changing World then delves into some very diverse lifestyles that can be found in new age communities today. The economic systems practiced in various communities differ greatly. While some communities pool all their money and some share none, most communities fall somewhere in between. "The majority of communities have some mix of individuals earning their own income, with a voluntary sharing of some income to meet the expenses for shared land, housing and other resources." They then give examples of how the economic systems of some specific communities

work. Twin Oaks, Renaissance, Alpha Farm and the authors' own community, Sirius, are among the examples. They include some spiritual principles that they have found important to the economics of their community.

The variety of governance and leadership methods - the decision-making process - used in different communities also has a wide range. New age communities are experimenting with different forms of government. Therefore they offer an alternative to the traditional modes we use today. Some are more participatory, some less. Each government is set up to meet the needs of its community. Much can be learned living under different types of governments and the authors make it clear that there are pros and cons to all.

The authors, in their perception that new age communities provide a positive, innovative alternative lifestyle in today's world, devote a chapter to guidelines for building communities. In this chapter it becomes evident that the focus and quality of thought are most important influences in building a community. If the focus of the community builders is clear and the quality of their thought inspired, the community will evolve. As the quality and focus of members' thoughts continue, so will the community.

McLaughlin and Davidson also cover relationships, healing and spirituality within communities in this book. BUILDERS OF THE DAWN is a good one for anyone just finding out about new age communities, as well as for others interested in seeing a broad overview and comparison of the new age communities and the diversity found therein.



THE BEST INVESTMENT: Land in a Loving Community, by David W. Felder, Wellington Press, 1982, 164 pp., paperback. Available from Community Service for \$8.50 plus \$1.00 postage and handling.

THE BEST INVESTMENT: Land in a Loving Community is "designed to help you decide" if the simple lifestyle alternative of living in a Land Co-op is for you. Primarily this

book tells about the benefits of establishing and living on a land co-operative with community being the most important focus and goal. The basis of this community is the loving community members. The joys and caring that emerge and are established in an intentional community make up the fabric of this book.

Secondarily, this book is 1) a presentation of the benefits of living in a small community set on a land co-operative, especially the financial savings attainable, and 2) a resource to help one figure out what needs to be done to get a land co-operative started. Felder uses a logical format to accomplish this. He divides the book into five sections; the first two parts address the financial benefits and savings of small community co-operative living; the second two parts are a wealth of information that would be useful for starting one of these communities. The final section takes a step beyond the earlier ones and is appropriately entitled "What You Can Achieve."

According to Felder the sense of community is very strong in a land co-operative because the people who live there want a community, and therefore are willing to create it. This takes selflessness and work, and the fruits are plentiful and positive. Community members can help each other in constructing one another's homes. They share in everything from Thanksgiving Day feasts, to child care and washing dishes, to making the decisions and laws that will govern their community.

After the co-op was set up, many nice things started to happen that I did not foresee. With hindsight I realize now that tremendous energy is created when a group of people form a community together. And energy creates advantages, both spiritual and economic.

And Felder covers many economic aspects of community living. Perhaps the most surprising is what little money is needed to live while paying off a house and land in a land co-op. He gives examples of individuals, couples and families and their respective budgets. He also shows that some expensive equipment and tools are shared. Another at-

tractive aspect is the jobs that are created through the establishment of a community, and this provides both full and part-time work near home and within the community for some of its members.

After discussing the economic feasibility of co-operative community living, Felder tells one where to start in order to begin one's own loving community. He also gives some practical ideas for buying the co-op land and constructing homes.

In the final section of this book on what is achievable in a land co-op Felder discusses how these communities live their dreams. Financial independence for community members is a goal in his co-op. Community based businesses provide income to the community, services to neighbors, research for society and the small owner-run business so many envision as the American dream.

An alternative value system is the basis of a land co-operative. The freedom to live and make practical these values is what a loving community empowers its members to do. It allows for the living and carrying through of dreams, such as building one's own house, financial independence, starting and owning one's own business. Having alternatives is what America's all about - why not try this one?



by Jane Morgan

CHANGING WORK magazine: P.O. Box 5065, New Haven, CT 06525 or phone 203/486-3467. Subscription is \$10 per year for four issues.

A new magazine about "liberating worklife" appeared in the fall of 1984. Its name is CHANGING WORK. From its editorial prologue in the first issue we find these answers to the question: why another magazine?

"For one thing, there is no magazine with our special focus which touches almost everyone, on the transformation of worklife - a focus differently illustrated in this issue by the O&O Supermarket takeovers, nurses in transition, and the Nicaraguan cooperatives.

"Secondly, CHANGING WORK has distinctive aims: to provide a forum for sustained dialogue on the goals and strategies of reconstructing work (e.g., on the issue of how worklife can be made not only more democratic but a source of joy and creativity); to help build solidarity among the often disconnected groups seeking to increase democracy at work; to foster alliances between these groups and others with allied goals ...; and to develop collaboration on changing work across national boundaries....

"Third, we think CHANGING WORK addresses some crucial but neglected concerns of an unusually diverse range of people. We see it reaching ... not only readers already experienced in "worker ownership" and "democratic management," but people who have felt what Studs Terkel called the "violence" of mainstream work, and have just begun to consider alternatives.

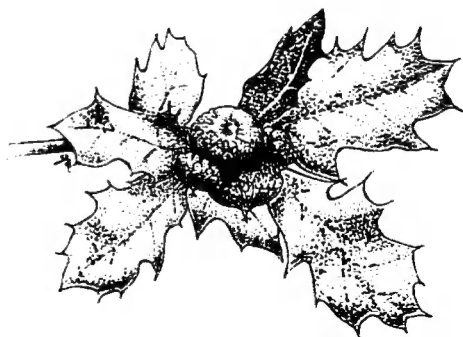
"Fourth, our politics will be clear, evolving, and aimed both at nurturing a vision of liberated worklife and at combining that vision with practical, shorter-term resources and steps toward its realization. While open to a variety of views from readers and contributors, CHANGING WORK has some definite opinions of its own. These we will make no secret of, but openly express.... We believe ... that both of the two presently entrenched forms of economic life - state socialism and corporate capitalism - are incompatible with genuine democracy and liberated work. They must be replaced, we would argue, by an economy in which control over what is produced (and how) is exercised by face-to-face groups of workers and community members.

"Last - we will work at these ambitious plans with humor as well as seriousness, with colorful graphics as well as bold politics, with a dancing as well as a resolute spirit."

Articles in this first issue range from "Can Corporate Participation Programs Lead to Workplace Democracy?" and "The Mondragon Model of Cooperative Enterprise: Considerations Concerning Its Success and Transferability" to "International Cooperative Marketing: New Trade Agreement Between Nicaraguan and U.S. Coops" to "Philadelphia Owned and Operated Supermarkets".

The second issue has articles on "Transforming the Economy for Jobs, Peace and Justice" and on "Economic Conversion From a Bioregional Perspective".

Readers are invited to submit articles, songs, cartoons, photographs, poems, etc. to the address found at the beginning of this article.



The following poem is used with permission of the author. It first appeared in the September 1985 issue of the DAILY WORD, published by Unity School of Christianity in Unity Village, Missouri.

IDEAS GROW LIKE GRAPES

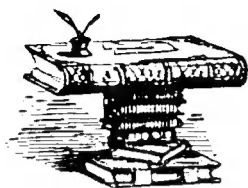
by James Dillet Freeman

Not like the garden kind,
Ideas grow like grapes
Upon the vine of mind,
All colors and all shapes.

These grapes may not be bought
In any marketplace;
The nourishment of thought
Is more like love or grace.

Our vines have tender grapes
That make thought's heady wine;
Foxes and jackanapes
May spoil the burgeoning vine.

Thoughts, succulent and sweet -
We pluck them and are blest.
Of all that we may eat
Or drink, these grapes are best.



Readers Write

ABOUT McLAUGHLIN-DAVIDSON WORKSHOP

Liked all the announcements of conferences in your July-August issue - valuable info.

Your article on the McLaughlin-Davidson workshop was a good summary. But the findings were mixed in with the diary-like description of events. These might have been separated with underlined headings.

Lance Grolla, Ohio



ABOUT COMMUNITY AND EDUCATION

Please extend my subscription for another year. I am deeply committed to Community Service and feel that the tragedy of last year's elections might not have occurred had there been more "communities" in our country. The convictions of a citizen living in a "community" do not waver before the money supported blitz of the media campaign message as do those of an individual who stands alone.

I much enjoyed the article "How I Stand" by Shirley Stroh Mullins in the September-October 1984 Newsletter. I have used almost a duplicate of her words, "The boundaries between school and home were pleasantly 'blurred'" when my seven children attended the school, of which their father had been a trustee when the first permanent school was built and I was a charter member (eventually life member) of the local P.T.A. Mothers ran the non commercial cafeteria. We would take our sewing or knitting and spend half a day in a seat in the back of the room, while classes went on.

Katherine Smith, New York



HOPES, FEARS & OUR FUTURES: Working Together is the title of a workshop to be held October 18-20, 1985, at Grailville, Ohio. The purpose of this workshop is to 1) bridge the gap between information and action and 2) develop ways to incorporate these methods for countering despair and encouraging hope into one's daily life. For more information contact: Grailville, 932 O'Bannonville Rd., Loveland OH 45140-9705 (513-683-2340).

RENEWING THE EARTH: Hope for the Future is a workshop sponsored by IMAGO, to be held September 27-29, 1985, at the IMAGO Center in Cincinnati, Ohio. The workshop will include what "Renewing the Earth" means and entails. It will look at how stewardship of the earth would affect our future and take a look at specific ways we might live a life renewing the earth. The address to write for prices, etc. is: IMAGO, 553 Enright Ave., Cincinnati OH 45205 (513-921-1932).

CARING FOR ONE'S AGING PARENTS is another workshop to be sponsored by IMAGO on October 5, 1985. The workshop will be from 9:30 AM - 4:00 PM. See above information to contact IMAGO.

LOCAL LAND CONSERVATION RALLY

Land Trust Exchange of Bar Harbor, Maine, will sponsor "National Rally '85" the first open invitation, national gathering of the local and regional land trust community in Washington, D.C., November 7-9, 1985. It will be an opportunity to learn and to educate, to celebrate the past and plan for the future, to meet colleagues from around the country and renew one's sense of commitment and inspiration. To find out more, contact: Land Trust Exchange, P.O. Box 364, Bar Harbor ME 04609 (207-288-9751).

NEIGHBORHOOD REVITALIZATION: BUILDING THE FUTURE

The above is the theme of this year's convention of the National Association of Neighborhoods. It will be held at the Crown Plaza Hotel in Memphis, Tennessee, on November 1-3, 1985. There will be keynote speakers and workshops ranging from "Responding to Natural Disasters" to "Neighborhood-Based Service Delivery." Receptions, two formal luncheons, an evening banquet/river boat ride are all part of the program. Further information is available from: National Association of Neighborhoods, 1651 Fuller St. NW., Washington, D.C. 20009 (202-332-7766).

U.S. FEDERATION OF COOPERATIVE EDUCATION/STRATEGY CENTER

is a newly organized federation formed as a response to the long acknowledged need for places where experienced cooperators and others concerned for social and economic change might go for "graduate study." They are sponsoring a seminar/term from September 28 - October 5, 1985, at the Rainbow Ridge Education and Peace Center, Berea, Kentucky. Two nationally known couples, each with over 50 years of either cooperative or community and peace experience behind them, Connie and Jack McLanahan and Ruth and Wendell Kramer will be coordinating the leadership of this seminar. Information about the seminar/term and about the Federation itself can be attained through correspondence with U.S. Federation of Cooperative Education/Strategy Center, 3689 Berea Rd., Berea KY 40475



HISTORIC COMMUNAL SOCIETIES CONFERENCE

The twelfth annual Historic Communal Societies Conference will be held October 3-5, 1985, on Point Loma, San Diego, California. Speakers are coming from across the U.S., Israel and Japan. Their topics will range from Harmony Society at Economy, Pennsylvania, to Current Communal Groups. A tour of the Point Loma buildings which once housed 500 members of the Universal Brotherhood and Theosophical Society is to be included. For more information write: Center for Communal Studies, Division of Social Science, University of Southern Indiana, Evansville IN 47712.

OZARK REGIONAL LAND TRUST

Ozark Regional Land Trust has organized two land trusts in the Missouri Ozarks during the past year. One is called Sweetwater Community Land Trust and the other Hawk Hill Community Land Trust. SCLT is located on 440 acres of wooded and open land and has 14 ten acre lifetime leaseholds available with the remainder of the land in common. HHCLT is a total of 240 acres with 5 lifetime leaseholds open ranging from 15 to 40 acres in size. Nearly 100 acres is left in common. They are seeking to attract community minded people to these lands. For further information write to Gregg Galbraith, Ozark Regional Land Trust, 427 S. Main St., Carthage MO 64836.

VILLA SARAH COMMUNITY

Villa Sarah is a suburban, family-oriented community with residents of all ages in the Pasadena, California, area. We live in four adjacent homes on a wooded lot of 2½ acres. As a community we share the cooking and enjoyment of several evening meals a week, the use of kitchen and living areas while retaining private bedrooms, property maintenance, and the celebration of milestones in our lives. We think of ourselves as an extended family.

We are mutually supportive of one another's personal goals in education and work. We hold in common the social concerns of ecology, prevention of nuclear war, and the plight of the homeless and hungry and the refugees from Central America. Many of us are "liberal" Christians.

Openings currently exist for new members, be they singles, single parents, couples, or larger families. After a trial rental period, members make equity investments similar to home ownership. Temporary rentals and non-resident membership may also be possible.

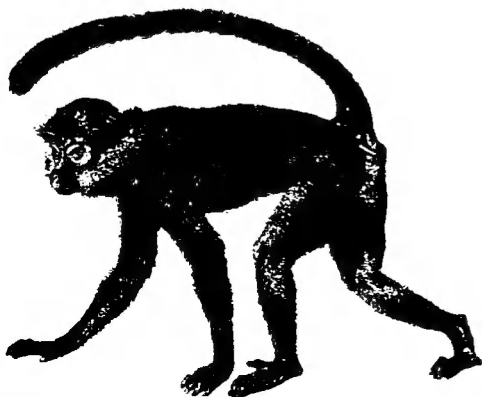
If you are personally interested in knowing more about our 11-year old community, please write a self-description, your expectations of community life, your contributions and needs from community, and mail to: Rich Walker, The Villa Sarah Community, 1095 E. Rubio St., Altadena CA 91001; or call (818-798-0840).

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114 E. Whiteman Street
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(513) 767-2161 or 767-1461



Staff

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Ernest Morgan, Howard Cort, Ross Morgan, Agnes Grulio, Chris Sage, Wes Hare, Lance Grolla, Jim Leuba, Griscom Morgan, Phyllis Cannon, Heather Woodman, Tim Sontag, Christine Morgan, Cecil Holland.

Address Changes

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends! Also, please inform us if you receive courtesy mailings and are not interested.

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

Membership

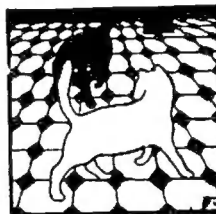
Membership is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bimonthly NEWSLETTER. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions to fund its operation. All contributions are appreciated, needed, and tax deductible. (Overseas membership is \$20 in U.S. currency.)

Have Your Friends Seen the Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample of our NEWSLETTER and a copy of our booklist. (If you wish a specific issue sent to someone, please send \$.50 per copy.)

Editor's Note

We not only welcome letters to the editor (under 300 words) but also articles (700-1500 words) about any notable communities or people who are improving the quality of life in their communities. Anyone submitting an article should enclose a self-addressed envelope if s/he wishes it returned. The only compensation we offer for your time and effort is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.



Editor's Note #2

We very occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celso or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.



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You can tell when your Community Service membership expires by looking at the month and year in the upper right corner of your mailing address. Please renew your membership now if it has expired or will expire before 10/85. The minimum membership contribution is \$15 per year. We do not send individual reminders to renew.

Community Service, Inc.
P.O. Box 243
Yellow Springs, OH 45387

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